Unseen Helpers.

They are many, and we can count on them. It is the sure consequence of the divine constitution and government of the world that the "stars which fought in their courses against Sisera" drop their sweet influences on those who obey God, and that the grand result and outcome of the whole system is that "all things work together for their good."

Many of these unseen aids are intended to operate without recognition on our part. "God giveth to his beloved in their sleep." He sends his rain upon the thankful and the unthankful. Whether we note them or not, his mercy and his provisions for us meet us in the corners and angles of our need, at the sharp turns of life; and even in the full tide of prosperity it is probable that by far the larger part of what we get, of what we enjoy, and of what we achieve, is due to the unrecognized helpers God has appointed to meet us.

It would be an amazing view we should have of the network of events could we open our eyes and trace things to their sources; could the agents and agencies that work God's will in the silent and transparent atmosphere of life suddenly become visible to us as they did to the prophet's servant.

"Lord, open his eyes, that he may see," was a good prayer tor him, and it is a good one for us. It is good to know that God's helpers are present, unseen, in life; that nature, providence and the world of grace are full of them, moving in bright legions and well-ordered ministries, all seen and open to the eye of God, though unrecognized by us.

But there are times in life when we need more than this. The dim vision of the unseen helper and the unrecognized ministration fail. The prophet's servant, in his experience, is our brother man. No doubt it was a weakness in him that he could not trust God without seeing the fiery chariots that filled the mount; but it was a weakness that he needed not to be ashamed of. We share it with him. We all have moments of want and weakness, when the supreme need is an open eye to see the unseen helpers.

The only fault to be found with the prophet's servant is that he was a man of worldly mold, and the revelation had to be made to him through his eyes. But all the same, the recognition of what surrounded him was a revelation of strength. The unseen helpers were no more and no stronger than before; but they were recognized, and in that recognition the strength and blessing of their bright and strong ministry came to him.

The prophet's elevation above his servant was that he recognized the unseen helpers. He knew they were around him, and that he might throw himself with confidence on them. The Hebrew word for prophet means the man with the "uncovered ear." There was in him the deeper organ of faith, and the still voices of Heaven translated themselves to him in a language which the finer sense of the "uncovered ear" could understand.

The unseen helpers are around us, multitudinous, efficient and sufficient. It is our recognition that fails. "Lord, open our eyes, that we may see," is a good prayer; but a better one is, "Lord, help us to open our own eyes." It is what we read into things from the deep and the divine treasures in our own minds that makes them worth seeing. To the eagle gazing at the sun it is only a blazing orb, and the dog baying the moon sees nothing in the whole array of the nightly sky but glimmering lights that disturb his dreams. Kant looked up to the same skies, and said that two things awakened his perpetual wonder—"the starry heavens above him, and the moral law within him." The unseen helpers are here; but it requires a believing soul to find them and to get the good of them. The telescopic vision that brings them near in beauty, power and ever-present ministration is faith.

The official maps of the battle field of Gettysburg display a surprising number of signal stations. In each there was a vigilant corps, watching the circumference of the field far off to the horizon as far as the eye could reach. They were there, not to look for enemies, but for friends. And when they caught sight of the rolling clouds of dust which enveloped them, they sent out over the field, through all the roar of desperate combat, the cheer of victory that the unseen helpers were in sight.

Something like this is the vigilant faith which opens the believer's eye to the unseen helpers. He must learn to look steadily and hopefully at the cloud as well as the open sunshine. God's helpers come often wrapped in the cloud. They may have some ministry which will operate for our good, whether we see them or not. But alas! the pity of it, when God's servant, in his need like the prophet's servant, has all his trouble to bear, and no vision of the helpers in the mount to aid him. What a victory it is when the truth breaks into his mind, and when the dull blank of life shines with the potent ministrations of the unseen helpers. Blessed is the life into which God sends them. Yet more blessed the life which has in itself the power to rise to the discovery of them.—NEW YORK INDEPENDENT.

Brief Rules for Holy Living.

Rev. William Wisner of Ithica, N. Y., about fifty years ago, drew up a set of rules for holy living, to be adopted by the families of his parish.

I have lately found a copy of these rules, printed in large type, to be framed and hung up in the family room. No wonder that a pastor and parish, adopting such principles, should have been greatly blessed with the power and the joy of God's blessing.

1. We are not our own, but are bought with a price. Therefore we will make it our first business to glorify God in our bodies and in our spirits which are His.

2. We will not be conformed to this world, but will labor and pray to be transformed by the renewing of our minds, that we may prove what is the good, and acceptable and perfect will of God.

3. We will consider ourselves as living to promote the glory of God, to do good to others, and to prepare our own souls for heaven.

4. We will strive to keep our minds free from every thought which we believe will be offensive to God.

5. We will not spend our time in foolish jesting, or unprofitable conversation, but will consider the very moments precious, and endeavor to fill them up with usefulness to ourselves and others.

6. We will not indulge ourselves, or countenance others, in speaking of the faults of any one, unless it may be with a view to do good.

7. We will neither visit nor receive visits on the Lord's day.

8. We will endeavor to educate our children in such a manner as may make them most useful in the world.

9. We will not suffer any person, not belonging to our family, to reside under our roof, unless he will refrain from all unclean language, from Sabbath breaking, intemperance, and all outward wickedness.

10. We will devote a portion of every day to prayer, to reading the Scriptures, and to devout meditation.

11. We will love the Church which Jesus has purchased with his blood; we will seek her place, and prefer her interest "above our chief joy."

12. We will endeavor constantly to remember that we are in the presence of God.

13. We will endeavor to understand the doctrine and precepts of the Holy Scriptures, and will "contend earnestly for the faith once delivered to the saints."

14. We will consider ourselves as laboring for God by the day, and will endeavor to please Him, and will depend on and look to Him for everything that we need.

Why not adopt and practice such principles now?—*E. P. Marvin.*

Beauty Of Simplicity.

Next to suitability, I say, let there be *simplicity*. John Newton, giving advice to a lady, said: "Madam, so dress and so conduct yourself that persons who have been in your company shall not recollect what you had on." That counsel, if followed, would lead to quite a different style of dress from that which is prevalent now. Simplicity seems banished, and we are forcibly reminded of the description given by Isaiah of the attire of women in Jerusalem in his days. The description is given in the third chapter of his prophecies. There is a pretty fable of the angel and the rosebud which conveys the very lesson I am now seeking to enforce. It is said that "the angel who takes care of the flowers, and sprinkles upon them dew in the still night, slumbered on a spring day in the shade of a rosebush. When he woke he said; 'Most beautiful of my children, I thank thee for thy refreshing odor and cooling shade. Could you now ask any favor, how willingly would I grant it!' 'Adorn me, then, with a new charm,' said the spirit of the rosebud, in a beseeching tone. So the angels adorned the loveliest of flowers with simple moss. Sweetly it stood there in its modest attire, the moss-rose, the most beautiful of its kind. So the loveliest ornaments are often the simplest; and it will be generally found that simplicity characterizes the highest refinement. Hence, never allow fashon to triumph over your common sense or your good taste. Do not comply with the reigning modes at the expense of simplicity and suitability."—*The Quiver.*

The Wonderful Lamp.

God's word is a wonderful lamp, because it sheds such a light. Think how long it has been burning–6000 years since it first lighted its faint flicker when the promise was given to Adam (Gen. iii, 15). How brighter and ever brighter it grows as time goes on! Isaiah holds up a beautiful light to us. And so it shone on and on, till *the* Light came into this dark world. Think how far the Word of God shed its light, at the farthest, twenty-five miles over the waters. This light has come down from heaven, and, lighted up yonder, has sent its radiance quite over this dark world. The light from this lamp will enable you to see the golden gates, and the redeemed around the throne, and the Lamp in the midst thereof. Whatever objection men make to the Bible it will light you home. Though you have to go comfortless and in darkness through this world, "hope to the end," and this lamp in your hand, by God's grace, will light you home. This light shines athwart the wildest ocean and into the dreary spots of earth. O the comforts it gives! Does this Bible comfort *you* when the storms pass over your soul? Do you get your comfort from this lamp? It will give comfort in trial, in affliction, in death. What a comfort to have this lamp through the dark valley, and down to the river's edge. "The blood of Jesus Christ His Son cleanseth us from all sin." Many a soul has been lighted over the river by that promise to the golden gates.—*Eliza Fletcher.*

Charge them what? Charge them before all things not to be proud in their conceit, for there is nothing which riches do so much generate as pride. Each several fruit, each several grain of corn, each several tree, has its peculiar worm, and the worm of the apple is one kind, and of the wheat is another. The worm of riches is pride.—*Augustine.*

God may say to you as he did to Abraham, "Pitch your tent here or there," and then before you have got yourself fairly settled down, the word may come, "Strike your tent, and go yonder and pitch again," There may seem to be no reason which even sanctified common-sense can make out; but God has a reason, and the secret of the Lord will be revealed to them that fear him.—*G. F. Pentecoft. D. D.*

The life of a Christian is to be a spectacle like that witnessed in the temple when, as morning rose and eve declined, the lamb was laid upon the alter whose fires were never extinguished, and Israel saw it ascend in its smoke a whole burnt-offering to God. Our sacrifice is to cover the entire personality, the frail and perishable elements and meaner uses of the body, as well as the nobler services of the soul.—*S. D. F. Salmond.*

Can you find a law of God which is in itself and on all sides of it a dark and repulsive thing? Can you find one which is not, in fact, a prescription commanding us to be happy and showing us the way?—*Enoch Mellor. D. D.*